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# India's Mass Movement

By

**FRANK W. WARNE**

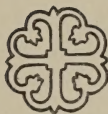
Bishop of Southern Asia



# INDIA'S MASS MOVEMENT

BY  
FRANK W. WARNE

BISHOP OF SOUTHERN ASIA



BOARD OF FOREIGN MISSIONS  
OF THE  
METHODIST EPISCOPAL CHURCH  
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## INTRODUCTORY NOTE

**I** SEND forth this message under a deep conviction that I have been providentially called to present to our home Church the needs of the oppressed but awakening multitudes in India, and to call for such prayer and cooperation that our Church, working in harmony with the great sister Churches, may accomplish her part in this great movement.

While writing this pamphlet I have tried to think of my relation to the reader as that of a guide. I have assumed that the reader, through my eyes, will desire to see concerning the Mass Movement some of the things that during over a quarter of a century of residence in India I have heard, read, felt, and seen. If, while acting as a guide, I shall succeed in getting my readers interested and in love with these masses of our fellow beings so cruelly oppressed, as I am in love with them, my purpose will have been accomplished, and my poor heart will be filled with thanksgiving to overflowing.

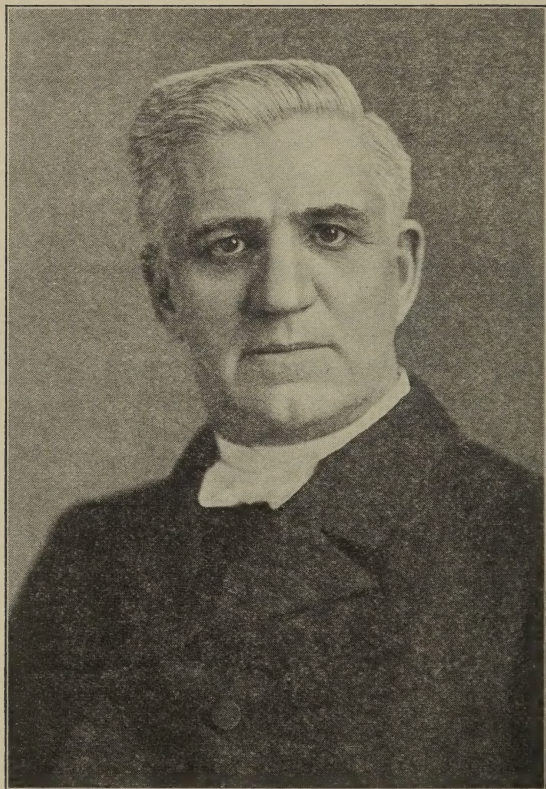
The missionaries of the Board of Foreign Missions and of the Woman's Foreign Missionary Society cooperate so harmoniously in their missionary efforts throughout all India, that what I shall write will apply equally to the work of both societies and no effort will be made to treat their work separately.

F. W. W.

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FRANK W. WARNE  
Bishop of Southern Asia



## CHAPTER I

### THE OPPORTUNITY OF THE MASS MOVEMENT

OUR mission in India was founded in 1857 by great Christian statesmen. The first thirty years of its work succeeded in forming a community of fewer than ten thousand Christians. Now we are baptizing nearly four times this number every year and have a Christian community of over three hundred thousand. This phenomenal increase is due to the so-called "Mass Movement." This is marked not simply by increasing numbers of individuals applying for baptism, but by the coming of whole groups, from a score to thousands, who have together made their decision to accept Christ and who together ask for baptism. To understand how this is possible one must remember what a strong part group life plays in the peculiar social conditions of India. Hinduism is built in layers, or "castes," piled one upon another into the thousands. If all the lower castes and sub-divisions were included, there would probably be a hundred thousand castes in India, no two of which can intermarry. Of these castes there are, roughly speaking, three great divisions, numbering as follows: Brahmans, fifteen million, one twentieth of India's total population; middle castes, one hundred and forty-two million, or one half; low castes or outcasts, fifty million, or one sixth. It is among the sweepers and the Chamars, or leather workers, two of the lowest among the low castes, the "untouchables," that the Mass Movement is now having its greatest effects. It is the small groups of sweepers or Chamars, living together with other castes in a single village, or the leaders of one of these castes in a group of villages, who by deciding for Christ together form the units of the Mass Movement.

The first great work in a Mass Movement is to get a break into some caste. This comes in some places within a few years and in other places we work fifteen, twenty, or thirty years before the break comes, and in many places it has not come yet. In 1905, the missionary in one of our districts said to me, "If you will come and work with me in my district for a month, I believe that we will have a break in a new caste in which we have been working for a real break for over twenty-five years." I went, and we made our first camp at a village where a great Chaudhri, or village caste leader, was believed to be about ready for baptism. He came into our tent, prayed with us, declared his faith and his willingness to be baptized, and we expected every hour to baptize him and through his baptism to have a great movement begin. On the third day, however, he said, "I must go to a wedding." Our hearts sank, for we knew that all the powers of his caste would be brought to bear upon him to prevent his being baptized—but we were helpless. On the next day he returned from the wedding as angry as a raving demon. He cursed us, ordered us out of his village and organized a caste campaign against us, and went everywhere ahead of us, and at the close of a month's hard work, as a climax to the work of twenty-five years, we had had only one baptism. Six years later, however, in 1911, this very man sent for me to come and baptize him. I went and did so and he has become a great spiritual force and is now an unpaid leader in a Mass Movement among his caste people.

Thus formerly before a mass movement began there were usually years of seed sowing, through the medium of village Sunday schools, bazaar preaching, personal visitation, distribution of Christian literature, magic lantern slides portraying Bible scenes and characters, and all other possible methods. Since the movement is taking on a new momentum, it is now happening that it breaks out through the work

of villagers who are Christians and have worked among their relatives and the missionary will be asked to come and baptize people where neither he nor any employee of the Mission has ever been. In such cases we find prejudices gone and the way open for Christian teaching and baptism follows in a much shorter time.

Before we receive by baptism one of these groups, we require that certain conditions be met. All heathen shrines in the mohalla, or caste ward, have to be torn down by the people themselves and every symbol of idolatry destroyed before we baptize anyone. Every chutia—the tuft of hair left long on the crown of the head by means of which the soul is believed to be drawn from the body after death, and which is an ever present symbol of Hinduism—is cut off, and every charm and every symbol of idolatrous worship on the necks and arms of the women and children are removed before baptism. The chaudhries are required to promise for the mohalla, and each individual for himself, that heathen shrines will not be rebuilt in their mohalla, and that there will be in it no more heathen rites of worship. Each individual is definitely asked before receiving baptism, “Do you cheerfully accept baptism and promise to obey and receive Jesus Christ as your Saviour?” Each one professes to have accepted Jesus Christ as his personal Saviour. Each individual is asked, “Are you willing to suffer persecution?” And all clearly understand that persecution is inevitable. They answer, “Yes, I will endure persecution.” Each one is asked, “Will you give to the support of the work of sending the gospel to others?” and an affirmative answer is given. No one is baptized who has more than one wife.

The amount which they are required to know concerning Christian teaching before baptism varies. To have simple villagers memorize before baptism the Ten Commandments, the Lord’s Prayer, and the Apostles’ Creed, we have always had as an ideal, but we have found it



very difficult to attain. Yet we hold to the idea of their being acquainted with that teaching and also having a knowledge of the story of Christ's life, with particular reference to His incarnation, crucifixion, resurrection, and ascension and the out-pouring of the Holy Spirit, and when they know enough about these things to be prepared to comply with the conditions, we consider them suitable candidates for baptism.

The difficulty of reaching our ideals of Christian training before baptism may be happily illustrated by the experience of a simple old woman who lived in one of the hundreds of Indian villages. She had never had any idea of God except what she had gained from the idolatrous teachings and practices which were all about her. She had never committed anything to memory in all her life, and the one thought of her life was to work hours enough to keep from starvation. Our Christian catechist had come to her village and at night when the work of the day was over had taught the people the Lord's Prayer. She had listened to the explanations and after much effort she had committed to memory the first clause, "Ai hamare Bap jo asman per hai" (Our Father who art in heaven). It had opened to her an entirely new world of thought and imagination and hope, and had satisfied her hungry heart. She had heard the explanations, and now, instead of going to a dead idol, she prayed to a living, loving God, who was her Father—a Father who had so loved her that He had sent His only Son who had died for her and was risen and had gone back to heaven to prepare a place for her, and would come again and receive her unto Himself. What more did she want? It had satisfied all her longings for this life and the next, and in the newness and freshness of these great and wonderful truths the poor old soul was having in her humble village a heaven on earth.

"Our Father who art in heaven" was all she

could recite before the catechist, but when he pressed her to go on and learn the next clause, "Hallowed be thy name," she took no interest. When pressed hard, out of the simplicity of her new faith and the joy of her heart, she answered, "Kya zarurat hai?" that is, "What is the necessity? What more do I want?" A Father in heaven for a poor village woman, a home in heaven where there will be no want nor tears nor pain forever—"What is the necessity of my learning more?" Time and eternity were all provided for in these few words, "Ai hamare Bap jo asman per hai."

Do you ask what are the intellectual and spiritual possibilities of these low illiterate outcasts? What contribution will they make to the Kingdom of God?

Lord Curzon, in giving his vice-regal valedictory to India, bore a definite testimony to this people's place in the nation's life. "My eye," he said, "has always rested upon a larger canvas, crowded with untold numbers, the real people of India, and distinct from any class or section of the people. It is the Indian poor, the Indian peasant, the patient, humble, silent millions, the eighty per cent who subsist on agriculture. He is the bone and sinew of the country; by the sweat of his brow the soil is tilled. He should be the first and final object of every viceroy's regard. He is the man we desire to lift in the world, to rescue from tyranny and oppression." To this testimony add that of the Hon. Mr. C. K. Gokkale, a noted and influential Indian publicist: "I think all fair-minded persons," said he at a public meeting in Dharwar in 1903, "will have to admit that it is absolutely monstrous that a class of human beings with bodies similar to our own, with brains that can think and with hearts that can feel, should be perpetually condemned to a low life of utter wretchedness, servitude, and mental and moral degradation, and that permanent barriers should be placed in their way, so that it should be impossible for them ever

to overcome them and improve their lot. This is deeply revolting to our sense of justice."

A story is told of the widely known Miss Lilavati Singh, a Brahman convert and a college professor. She went to a conference and heard an Indian preacher of fine presence preach a great sermon—our Indian preachers can preach—and, walking home from the service, Miss Singh remarked: "Blood counts; the Brahmans can do it." She was much surprised when told that the preacher whom she had heard had come up from the lowest of castes. This illustrates very clearly what Christianity is doing for India's "untouchables." Do you wonder that missionaries who see and feel, rejoice and get enthusiastic over such a work and cry out for help to keep up with the pillar of "cloud and fire"?

Dr. Buck, our senior missionary, who has had over forty years of experience among them, says: "They have mental caliber that compares very favorably with that of their neighbors who are higher in the social scale. Many of them have become able spiritual leaders and strong gospel preachers. With the advantages that higher castes enjoy, they would not be their inferiors." An American judge was sitting by my side on the platform during an Indian District Conference session, most of whose members had been elevated to that position from the lower castes, and he put the name of some minister of his American acquaintance on almost every member of the Conference, because of resemblance. The richest treasures of the West are those received from the life of the peerless One, who lived, died, and rose again on the western part of the Asiatic Continent. As missionaries we feel that we are but bringing back to India's oppressed millions the gospel we received from Asia. Therefore, when we see that, in the absence of that gospel, a so-called religion has branded unnumbered millions of India's sons through weary centuries as "untouchables," and has kept them so



apart that one of them could no more build his little hut near caste people than a pig could live in a parlor, our hearts thrill with the confident hope that the gospel, through the Mass Movement, will yet for India's "untouchable" millions make true the lines of Robert Burns:

It's coming yet, for a' that;  
That man to man, the world o'er,  
Shall brothers be for a' that,  
For a' that, and a' that.

Missionaries soon learn that it is the deepest spiritual truths that specially appeal to the Indian mind. There is that element in the truths of the gospel, which will fascinate and grip the hearts of the people of India. When the day comes that India has received Christ, with such a soil and with such Divine seed we may expect to see Indian lives of such beauty and fragrance, and fruit of such rare excellence, as have never been seen in any land or among any people. Only Christ and the deepest spiritual experiences of the Christian religion will satisfy awakened India. The author of a recent discriminating book on the characteristics of various peoples, after writing of Japan, China, and other countries, begins with India thus: "If I were writing of any other country but India, I might write last of the religion the people profess, but, since it is India, it is the first thing to be considered. Religion is the supreme fact of Indian life—certainly nowhere else on earth is there a country where the entire life of the people is molded by their spiritual belief."

Dr. Gamewell, of China, recently visited India and spoke of the characteristic things in which he considered the Chinese superior to the Indian, but added, "One at once in India feels that he is in a religious atmosphere not to be found in China or Japan. It is in evidence everywhere." Mr. Sherwood Eddy in comparing the Indian mind with other Oriental minds has said, "On the purely intellectual plane the

Indian mind is more subtle, more philosophical, speculative, and profound than the Chinese. On the spiritual plane India stands unrivaled. China has never produced the religious philosophies of India, the asceticism of Buddha or the Brahmans, the reverence and worship of the Hindu, nor the overwhelming consciousness of the Divine, which has ever possessed the Indian mind, and which is its chief treasure, and its greatest possible contribution to the world. India's message will be spiritual."

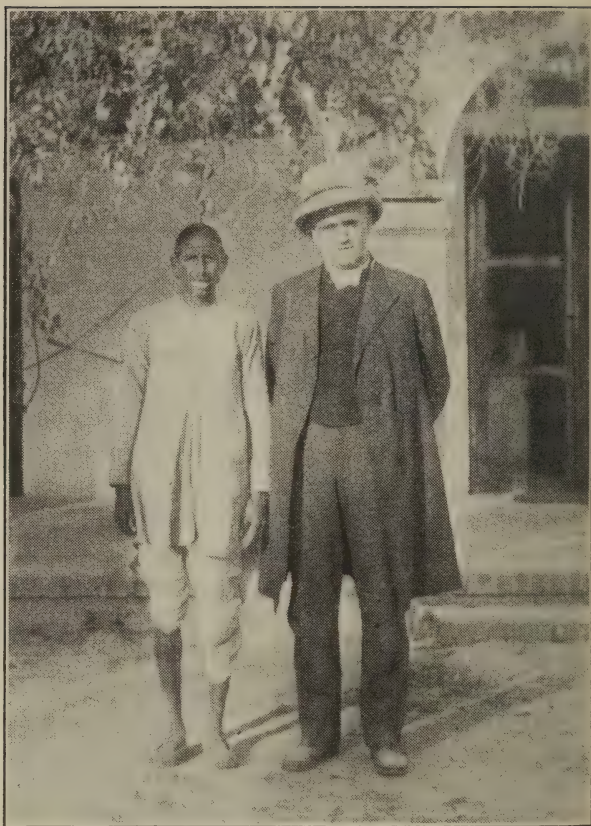
These spiritual characteristics apply to the lower castes as well as to the higher. It often occurs that when a child is sick, the parents vow that if it recovers they will dedicate it to the temple. Years afterward the family take a long pilgrimage to fulfill the vow and leave the child at the temple. Frequently devotees will vow that they will hold up an arm for a certain number of years, and, in spite of the agony, they keep this vow until the arm withers. Others will make a vow that they will measure their length to Puri, a sacred place of the Hindus, and eat only what they can beg. In keeping their vows, multitudes die from starvation, but the vowing and dying go on from century to century. Their national trait of keeping religious vows explains why so few of the hundreds of thousands who have been baptized and have taken the baptismal vow have gone back to Hinduism. Indian villagers, according to my experience, with childlike faith accept the great doctrines of the incarnation, atonement, resurrection, ascension, and the outpouring of the Holy Spirit, and nothing wins and moves them like the story of Christ's sufferings on the cross. After a sermon on that subject I saw a whole congregation with bowed heads remain long in silence and then break out and continue for half an hour in praise and prayer, and then receive a marvelous infilling of the Holy Spirit.

During the last cold season, a prominent layman of another denomination visited India and

was induced to turn away from the beaten track of the tourist to visit our Northwest India Conference session and to study our methods. He also visited, with one of our missionaries, some villages and investigated the movement at first hand, witnessing the baptism of communities among the depressed classes, and gave as his judgment concerning mass movements, after careful study during the Conference session and in the villages: "I believe that you in the Mass Movement in India have begun at the right place. Undermine and you will get the whole hill." In the phrase "you will get the whole hill" he aptly expresses what in the opinion of the missionaries who are leading in the Mass Movement will be the final outcome.

While the present movement is among a class composed of 50,000,000 souls, a little above them in the social scale are the great middle class, numbering 142,000,000, the "voiceless millions," in whose hands is the future of the Indian Empire, who are now being mightily influenced and among whom, in some places, mass movements have already begun and among whom it would seem that the next great mass movement will occur. Above these are the higher castes, among whom educational, zenana, and other missionaries and agencies are preparing the way of the Lord. When the time comes (and come it will) that the power now working mightily at both the top and the bottom of India's social structure shall permeate the whole, if we all work together not in the energy of the flesh but in the power of the Spirit, we may confidently expect a movement not on a human but on a Divine scale. The possibilities involved are so overwhelming and the outlook so hopeful that I cry out for the prayers and the cooperation of the whole Christian world.





BISHOP FRANK W. WARNE AND A VILLAGE CHAUDHRI  
(HEAD MAN OF CASTE GROUP)

This man as a volunteer layman led over a thousand people to Christ

## CHAPTER II

### THE CHAUDHRI MOVEMENT

**H**EATHENISM has scarcely produced an invention in thousands of years, and so for the cultivation of the soil the people have neither modern machinery nor modern methods. Their plows are exceedingly primitive; they cut their grain with a sickle and carry it to the threshing floor on their heads. It is tramped out by oxen or beaten out with a flail, as in the days of Abraham.

Several years ago I was in the home of one of our local preachers, whose salary was five dollars a month. One morning he said to me, "Come around behind my house. I want to show you something." He opened a little door, the only opening into a little, mud-walled hut. He asked, "Can you see anything?" I peered through the dim light and said, "I can see a pile of mud in the corner." He replied, "That is what I want you to see," and bending down, he pulled out a little drawer and out jumped a brood of real chickens. He stooped and pulled out a lower drawer and out jumped another brood of chickens. Then I learned that he had taken an empty five gallon Standard Oil can and had cut it so as to put in two drawers. He had packed it with mud, so as to retain the heat, had put a thermometer on the top, had made a little piece of tin to project under each drawer and under that had placed a simple village light and the tin had carried just sufficient heat under each drawer to hatch the eggs. In short, out there in the villages, where non-Christians had not made an invention since the days of Abraham, this man invented a first-class incubator. I became so enthusiastic over it that I said, "If you will let me, I will pay the expenses and have your incubator patented." "O, no, you won't," he replied. "I

have lain awake nights, thinking this out to help my poor Christians to make a living. If it is patented, the Hindus and Mohammedans will get it." It was not patented.

Let me tell you something more about this man. He had several years before been dismissed from mission service as useless. Then he came into one of our meetings, where we have had such marvelous outpourings of the Holy Spirit, and he became filled with the Spirit and was set on fire for service. His story tells the secret of our Mass Movement. It is only in power where we have Spirit-filled Indian leaders.

Next, this man thought through the social conditions of Indian village life—that in each caste community in each village there is a head man or leader. In the Hindustani speaking country that man is called a Chaudhri. This man in a new sense led us into what we call our Chaudhri Movement in the following manner:

He selected the Chaudhrion ka Chaudhri, or the highest Chaudhri in that part of the country in one of the lower castes. He made him his friend and then took him into the jungle, so that his people would not see him talking long with a Christian. The two men remained there alone for hours and the preacher explained Christianity to the Chaudhri. He said, "Go home and think of this for two weeks and let us meet here again." When they met two weeks later, the preacher answered the Chaudhri's difficulties and gave him instruction and sent him home to think it all over for another two weeks. When they met the third time alone in the jungle, the preacher prayed and the Chaudhri received just such an infilling of the Holy Spirit as the preacher had received and became on fire to save his people. The preacher said, "Go and tell all about this to your Chaudhri friends and bring as many of them as you can two weeks later to meet me here." At this meeting there were ten Chaudhries and some were converted.



In ways like this we were drawn into what we call our Chaudhri or village leaders work, which is the most hopeful feature in the whole Mass Movement.

Two years later this voluntary movement had grown to such proportions that in that district it was decided to have a summer school for Chaudhries. About sixty were expected, but over two hundred came and they remained six days.

There were about fifty villages, in which in that short time through this movement we had Christians, and a Christian community of eight thousand and from ten to twelve thousand non-Christians, who were asking instruction preparatory to baptism and were ready to become Christians. The work of the Chaudhri summer school followed three lines: first, the instruction of the Chaudhries in the Scriptures; second, the deepening of their spiritual life; third, the discussion of village problems. The Scriptural instruction centered for the full six days around the four great events in the life of Christ—His incarnation, crucifixion, resurrection, and ascension. The Chaudhries learned the great central truths concerning these four supreme events in the life of Christ. The story of His birth included the story of the star, the wise men, the shepherds, and the angels with the announcement of glad tidings of great joy for all people, and the saving of the life of the Christ-child at two years of age. After a Chaudhri had learned the story, he would rise and tell to the other Chaudhries about the wise men and the star, and the manger, and the angels, all with an Oriental touch. I am frank to confess that I got an entirely new view of these incidents in the birth of our Lord. It was made so real to them that those two hundred Chaudhries will be able to tell it in the villages for the rest of their lives. The story of the crucifixion was told so vividly by the Chaudhries, after they had learned it, that the audience would sway, and moan, and weep, and

cry out, "It was all because of our sin," and it made a life-long impression on each one. It will be told and retold throughout the villages for many a day to come. The resurrection and the ascension to them had all the freshness of the new and the miraculous; it lived to them and was real, and, when they would describe Christ as going back to God and being received up into heaven, it meant to them life and power and victory, and they would say that they were ready to die for Him who gave His life for them, and was now alive and able to take them to heaven.

The religions of India have been kept alive by this story telling method and so we have adopted it in our Christian teaching. These men went out from this summer school, to tell and retell these stories about Jesus in the villages. This represented only one district; it is being repeated in many of the districts. Thus by the story telling and the singing of stirring hymns the gospel is spreading in India. It is because of the work of these Chaudhries that we have 150,000 who have given up idolatry and are waiting to be baptized.

I was one day going out with the preacher of whom I have spoken, and was waiting by the road for an ekka, a two-wheeled Indian conveyance without springs, on the top of which one sits on a flat board. I said to the preacher, as we waited, "Most of these Chaudhries cannot read. Why do you get so enthusiastic over them? What can they do anyway?" He with Oriental powers of illustration did not answer me directly, but turned to an Indian carpenter, sitting on the ground near by, making a cart-wheel with his simple tools, and he asked the carpenter, "Did you go out into the jungle and cut down the tree from which the wood came, saw it up, dry it, and carry it in here?" "No, no," said the carpenter. "Untrained men did that—I am a trained carpenter." Then the preacher turned to me and said, "That is what the Chaudhries do; they go out into the jungles

of Hinduism and tell the stories about Jesus and bring the people to you ready to be made, shaped, or trained into Christians." Here is where we are breaking down—for the lack of trained workers, who can take up the work where the Chaudhries have to leave it.

The third purpose of the school was to discuss village problems. This centered around idolatry in the villages and this again around the three occurrences in village life most closely connected with idolatrous customs, birth, marriage, and death.

After six days of Bible study, of instruction in singing Christian hymns, and discussion of their village problems, these two hundred men banded themselves together as voluntary workers, to go forth to make their people not only Christians in name, but true Christians, and in the following manner:

First, they made together a covenant that they would begin in their own lives and homes, that they would put all idolatrous customs out of their own homes at the time of births, marriages, and deaths. Think of what that will mean, to have two hundred leaders thus banded together! Second, they covenanted that they would use their full influence to get rid of idols in their mohallas and communities.

As to methods, they decided, first of all, to unite in an endeavor to get all the people of their caste to become Christians in every mohalla in which there were any Christians. This will mark a very great advance. Further, they clearly saw that, so long as the community was divided and marriage contracts were formed between children of Christian and non-Christian families, it would be impossible to get rid of idolatrous customs. Upon this they were greatly perplexed and finally after hours of discussion two men rose at the same time and from opposite sides of the congregation issued this challenge:

"Sahib, there will always be these temptations. And some of the weak ones are sure to

fall into these temptations as long as there are idolaters living in our houses and mohallas and even in the neighboring village, where are our relatives. But we can get rid of this temptation by winning to Christ the other people who live in our houses and mohallas and our relatives in the neighboring villages, and we will go home and begin a campaign to win to Him all the people in our village and the neighboring villages who are of the caste from which we were converted, if you will give us preachers and teachers to care for them."

Is not this the greatest challenge the Christian Church has received in this generation—perhaps ever? It involves a large financial outlay on the part of the Church at home, and prayer on both sides of the ocean, but who would dare to tell these people that we could not meet them in this challenge, and that it was therefore useless for them to make the attempt?

The training of the Chaudhries means more, however, than the multiplication of workers to *spread* the Gospel. They are not only missionaries to their own people but leaders of the Christian life of their own communities. Upon them is being put the responsibility for the maintenance of Christianity in their own mohallas or villages. Our native workers have discovered that the organization characteristic of Methodism was a marked factor in our general success. It occurred to me that we had not put that organization into the villages. Of course, the exact Disciplinary method would not meet the situation. How could we train the Chaudhries to carry on the government and work of the Church? To provide for this we prepared a set of questions to be used by the visiting Hindustani preacher as he goes among the villages. He gathers the Chaudhries and other leading people together in a business meeting in which he asks these questions. The local leaders thus feel that the responsibility is laid upon them for the character of the community's Christianity. In this way a responsi-



bility which formerly rested on a force of paid workers alone now is extended to an ever increasing group of unpaid workers. Before this practice began we had many *groups* of Christians in the villages. Now we are building up a permanent Church. The questions are formulated as follows:

## A Monthly Business Meeting with the Chaudhries or other Village Leaders.

### I. Numerical strength of the Church.

1. How many Christian families are in this mohalla or village? What is the total number of Christians? Who have come? Who have gone?
2. How many in this mohalla are yet unbaptized? Among the Christians? Among the non-Christians?

### II. Domestic and Social Conditions.

1. How many births in Christian families?
2. Is there any *intazam* (arrangement being made for a wedding)? Are you trying to make it a Christian marriage?
3. Who are reported to have been married? Who married them?
4. Are there any sick? What are you doing for them?
5. Who have died? Did they receive Christian burial?
6. Is there any *but parasti* (idolatry) or other un-Christian conduct? Have you any *thans* (shrines)? Do you consult or help non-Christian priests? Do you have feasts for the dead? Is there any gambling, drinking, taking part in non-Christian festivals?

### III. Spiritual Conditions.

1. Do you have mohalla prayers daily?
2. How many do not keep the fourth commandment?

3. How many men, women, and children, do not attend Sunday service?
4. What children are to be received into the Probationer's Class?
5. What probationers are receiving preparation for Full Membership?
6. Who are ready for receiving into Full Membership?
7. Have you a Sunday School in your mohalla?
8. How many know the Ten Commandments, Lord's Prayer, Life of Christ and Bible stories?
9. What are you doing to spread the knowledge of Christ?

#### IV. Pastoral Support.

1. How much was given last month for the support of the pastor?
2. How much will you give for the pastor's support this month? In eggs..... animals..... grain..... cash..... miscellaneous.....?
3. Do you all use the vessel of blessing?
4. Do all give something?

#### V. Miscellaneous.

1. What are you doing for the education of your children?
2. The reports of leaders.
3. When and where will we meet next month?
4. Any other business?

With methods so simple and so characteristic of the land, what can prevent the spread of a strong and living Church in the Indian Empire, save a failure to provide the trained teachers and leaders to guide the minds and hearts of the coming multitudes!

## CHAPTER III

### THE INNER SOURCES OF THE MOVEMENT'S POWER

**F**ROM first to last this task—the making of Christ known to all men—is a superhuman work. Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer.”—World Missionary Conference.

Years before this report was given in Edinburgh our Indian Church had learned this lesson. The magnitude of the opportunities and the desperateness of the opposition had driven our people to their knees. In the Meerut District, in which there have been, including parts later going into other districts, over fifty thousand baptisms, there has been a daily covenant of prayer among the workers for over twelve years. They daily pray for one another, for the people who are becoming Christians, and for openings among the higher castes. Practically all our missionaries of both societies, and all our Indian ministers keep the Morning Watch. They read and pray and meditate every morning until they have received the message for the day from the Book of Life. Herein is one of the greatest sources of power in our Indian Mass Movement. I have been sending annual letters for years to Christian papers in England and America, asking for prayer that God's Spirit be poured out upon the Chamars, and God has answered until they are turning to Christ in such numbers that we have not workers to shepherd them.

Then began our great revival in the year 1905. Our people came to us, asking what they could do to save the lost about them. We said to them, “Take your Bibles and begin studying from the fourteenth chapter of St. John's Gospel through to the end. Study with care Christ's promises as to what should be accom-

plished after His ascension through the outpouring of the Holy Spirit upon His followers. Then study the Acts of the Apostles, as illustrating what happened." Shortly they began to come back to us and say, "We understand now that we are like the early Christians, a little company in the heart of the non-Christian world. We have learned what Jesus taught His early followers to do, and we are going to do likewise." And so they began to form themselves into praying groups and praying bands, and I learned much that was new about praying. We circulated widely a little prayer card, which read:

"Will you make this your  
DAILY PRAYER  
until the answer comes?  
O LORD, send a Revival, and begin  
in *me*, for Jesus' sake. Amen."

That prayer would not do any harm in any church at home, would it?

Our people began to pray with great earnestness and the first revivals came in our boarding schools for boys and for girls. They would often pray most of the night, putting together the two words in the Lord's final command, "TARRY"—"UNTIL," and it repeatedly happened that past midnight the Holy Spirit would fall upon them, as upon the Church at the beginning, and they would be filled with joy unspeakable, and with power and marvelous enthusiasm. They were largely the sons and daughters of our leading preachers and laymen, and on the next day many letters would leave the schools, running somewhat as follows:

"Dear Father and Mother and Brothers  
and Sisters at home:

"Last night while we were all praying, I received such an infilling of the Holy Spirit and fullness of joy as is too wonderful to express. I am filled with the blessed Holy Spirit, and now I am going to spend



most of to-night praying that such a blessing as came to me last night will come to the dear people at home.

“Your loving

“Son or daughter.”

When these letters would reach the home, the father and mother reading them would come under conviction, burst into tears, and, falling upon their faces, begin to pray. Letters of this kind so widely reached our people that, almost before we knew it, we had a great revival in the homes of the leading preachers and workers all through our mission, and then it reached our village Christians. Thus it has gone on with increasing power from 1905 until now, 1915, and the secret of the Movement, as I understand it, is our Indian slogan, “PRAYER FIRST.”

Another explanation of the revival is the telling of the Story of the Cross. The religions of India have been perpetuated through the centuries by story telling. After the day's work, the people gather around the little village court and a story teller narrates the story of their gods, and thus the people come to understand their religion. We have adopted that method in connection with Christian missions.

To illustrate what I mean, I will tell you a story. It was told to me by a missionary of the Woman's Foreign Missionary Society. Social conditions are such in India that unmarried Indian women cannot safely go about in the villages, and so it comes to pass that the great majority of the Bible women of the Woman's Foreign Missionary Society are the wives of our Indian ministers. In order that they may continue to study and advance, and keep ahead of the Christian community, it is the custom to give these Bible women annual examinations. Miss Livermore told me that once when she was conducting such examinations, sitting on the floor of a church in front of the pulpit, a simple village woman appeared for examination.

"I took out a large piece of brown paper and a big pencil and passed it to this woman, to have her begin a written examination, but, when the poor woman saw the brown paper and the pencil, her chin began to quiver and the tears rolled down her cheeks, and she said, 'Miss Sahib, my husband only gets four dollars a month; we have a family of four children and three of them have been sick most of the year, and I have had to take care of them and have had such a struggle for existence that I have been unable to prepare for this examination, and I cannot take it,' and the poor woman broke down and wept. I was so sorry for her that I would try in some other way to find out what she knew, and so I said to her, 'Tell me a Bible story.' Her face at once brightened and she started to tell the story of Jesus. She began at the incarnation, the birth of the Divine Babe, and described how the heavens opened above and the angels came down, and through them all heaven acknowledged that the Babe was heaven's King. Then the stars came and the starry heavens acknowledged Him as King. Then the shepherds came, as representing the laboring millions, to acknowledge Jesus as their King. Then the wise men came, as a prophecy that the wise men in all time would come and worship Him as King. When she got through, I had learned much about the incarnation. Finally we came to the story of the crucifixion, in which the poor woman described the cruelties and injustice of the trial, and the scourging which Jesus, with tied hands and bended form, received upon the back from the great, muscular, cruel Roman soldiers, until His royal flesh and blood rolled together upon the ground. Then she described Him as fainting under the cross, and, reaching at last the place of the cru-

cifixion, she told how He was disrobed and stretched upon the cross, how His left hand was stretched out upon the arm of the cross, and a great Roman soldier put his knee upon his wrist, another holding a spike over His hand, and a third with a great mallet pounded it, blow upon blow, until the royal, holy hand of Jesus was pierced, torn, bruised, and fastened to the accursed cross. Then the poor woman began to tell how the right hand was nailed to the other arm of the cross, when suddenly her emotions overcame her, and she wept aloud and threw her arms around my neck and said amid her sobs, 'I cannot finish this story if I never pass my examination; it will break my heart, it will break my heart.' "

Then the cultured college woman of the West and the simple village woman of the East threw their arms around each other and wept in heart union, joy, and thanksgiving for the wonderful manifestation of the Divine love that had brought salvation and sympathy and union and sisterhood in Christ Jesus to both their hearts. As I was told this story, I thought of the oft quoted words:

"Oh, East is East, and West is West,  
And never the twain shall meet."

I felt like saying, "Those who say that leave out the Story of the Cross, for here East and West have met, and they will continue to meet."

"For Christ is Christ, and rest is rest,  
And love true love must greet,  
In East and West hearts crave for rest  
And so the twain must meet,  
The East still East, the West still West,  
At Christ's nailed, pierced feet."

As I was once up in the mountains and passing one of the temples underneath the eternal

snóws, the temple priest came out and asked who I was, and what I was doing. I told him that I was a missionary, and we sat together under a tree and I explained to him missionary work, and, having learned from the Hindustani people what stirs the heart of the Indian, I finished by telling the Story of the Cross. I told him that there were Indians great enough to love their own nation, but Jesus was great enough to love the world—there were other people great enough to love their friends, but Jesus was great enough to love His enemies, and then described how while His left hand was being nailed to the cross, with the right hand pleadingly raised toward His Heavenly Father, He was praying for His enemies who were crucifying Him, saying, “Father, forgive them! Father, forgive them!” When I had finished, the tears were rolling down the cheeks of the old priest, and he paced excitedly back and forth in front of me, saying, “I want you to leave India! I want you to leave India!” I said, “Why?” And he replied, “We have no story like that in Hinduism, Mohammedanism, or Buddhism, or any other religion. If you tell that story in India, the people will forsake our altars, our priests and sacrifices, and our customs, and will follow Jesus.” And that is just what is happening, not only in India, but in China and Korea and Japan. There is no saying that is being more constantly fulfilled in mission work than Christ’s own words concerning the death that He was to die, “And I, if I be lifted up, will draw all men unto me.” Thus it is the Story of the Fatherhood of God, with a love that gave His Son, and the Son with the love that gave Himself, that is winning the heart of the Oriental world. The book that is selling best in India to-day among the high caste, devout, and cultured people is Thomas à Kempis’s “Imitation of Christ.”

The question is often asked, “Are the motives that prompt the people social and secular, or spiritual?” Frankness would require the an-



swer that they are probably a mixture of all three. Even if social and financial motives are included, did they not actuate some of the Master's first disciples? Did not James and John ask for the chief seats in the Kingdom just before our Lord's crucifixion? Have not motives been mixed in all great movements and corrected afterward? And is not our great responsibility in these movements afterward to increase their spirituality?

But it is still my firm belief that the ruling motive from the first is spiritual. I asked one of our best missionaries, working in the very heart of the movement and the persecutions, "Do you believe in the genuineness of this movement, and in its spirituality, and, if so, why?" The answer so entirely corresponds with my own convictions that I present it.

"I think I shall give just one point which is to me a constant marvel, and that is the way in which the Holy Spirit seems to work directly in the hearts of these people, in a way which is not common among educated people, who depend so much on books and one another, and on the inspiration of sermons and meetings. It strikes me that the desire for the education of their children and the hope of better social position, or any other reason, or combination of reasons, will not account for their being willing to be beaten, to be turned out of their homes, to have their work taken from them, to have wells and water cut off from them. If they do not get something which feeds the heart-hunger and ministers to the soul, I am utterly at a loss to explain their coming. If the Spirit does feed and satisfy them, the whole explanation is easy. With the large number of Christians and inquirers we have so few preachers that we cannot give a great deal of help—not enough, I think, to account for all they endure, but the Holy

Spirit is not limited by distances, is not appalled by numbers, but can minister to each one of the thousands, and I believe that He does minister and that it is the whole secret of India's great Mass Movement."

Certainly the movement is scriptural. Is it not in harmony with the Master's teaching and methods? Who could better describe the mass movement of India than the Master when He read at Nazareth His program for His Kingdom—"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to set at liberty them that are bruised"? What could better describe these poor people than "poor," "broken-hearted," "captive," "blind," "bruised"? And what could better meet their needs than "the Gospel," "to heal," and to receive "deliverance," "recovery," and "liberty," and "to proclaim the acceptable year of the Lord"?

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## CHAPTER IV

### THE TESTS OF THE MOVEMENT

THE Mass Movement has now been going on in our Mission in India since 1866, but more definitely since 1890 or thereabouts, and with much increased momentum since the great revival of 1905 and 1906. It has therefore had time to be tested, and one of the many tests it has stood is the test of persecution.

The reasons for this persecution can easily be so clearly explained that all can understand from what cause they emanate. The Brahmans as priests have lived for centuries upon the earnings of these depressed millions and therefore cannot stand uninterestedly by and see them moving up beyond and out of their power to coerce and oppress. The land owners, whose

slaves they practically are, clearly realize that, when these multitudes have become Christians and educated, they will assert their manhood and individual rights, and will no longer remain absolute serfs, therefore they persecute them to frighten them away from Christianity. I asked a high British official for his opinion of the cause. He instantly replied: "It is simply true to human nature that the land owners and religious leaders, who have had power over these poor people and have oppressed them and made money out of their toil through the centuries, do not want to see them rise."

Yet a third and political element has recently entered into the persecution. When the British Government made provision for elected representatives in the Provincial and Imperial Governments, the Government, to keep the balance between the religions, made provision that the representation between Mohammedans and Hindus should be on the basis of their respective populations. In the past the low caste people have all been counted as Hindus, and Hindu political agitators are violently opposed to letting the lower classes cease to be counted as Hindus. There is therefore now added to the two other causes for persecution a third, which is political, and in a number of cases it has been more cruel than the other two combined, but all three parties to the persecution combine and persecute together. The British Government in India guards the life of its subjects and any who take life pay the penalty, but in a land like India existence can be made almost unbearable, while yet the persecution falls short of taking life.

The most common, I might almost say, the universal method of persecution is the closing of the village well. I can never forget one village where there was a company of about seventy Christians. After baptism they had been persecuted to such an extent that they had fled from their homes. Soon the people in that village were in great difficulty without them and

went and pleaded with the new converts to return and gave them many promises, none of which were kept after they returned. I held a meeting in their mohalla and a hundred yards away I could see the great village well, with the people of the other castes drawing water. One learns why such a high value was put upon a well in Bible times, when one sees a great Indian village well one hundred or more feet deep. At the close of the meeting the Christians threw themselves upon the ground with clasped hands in front of me, and cried, "Please, please do something to get us water." It was about three o'clock in the afternoon, the shimmering heat was terrible, 160 degrees in the sun, and yet those poor people, as if to tempt them, were close to a great fresh water well and, while seeing their neighbors drawing and drinking, were refused all fresh water because they were Christians. They could only get water out of a filthy pond a long distance away, and there were yet months of the hottest weather ahead before the coming of the rains. Nevertheless, not one of those poor Christians even suggested the idea of giving up his new found faith and hope and joy, though each and all were promised water, if they would.

A few months ago four men came a long way, from a comparatively new work, to one of our missionaries, asking for baptism. He told them that they would be fiercely persecuted and advised them to go home and consider the matter. They did, and returned, bringing with them one of their own people who had been baptized. He had been beaten until he was all bruised and could not use his hands. He sat between the other men. The missionary said, "You see what has happened to this man and, if four more of you from the same village are baptized, the persecution will be four-fold more severe. Are you prepared to endure four-fold persecution?" They replied, "Missionary, this man has found God. There is a joy in his life unknown in India. If we are beaten, we are



beaten ; if we die, we die ; but what this man has found, we must have ; we are determined to become Christians." They were baptized. Were they "rice Christians"?

"Last week," reported one of our missionaries, "I baptized three persons in a village. Two days later I was called to go back, and on arrival found that the Zemindars, or land owners, and caste leaders and members of the Arya Samaj were so enraged that they had broken one man's arm and beaten him so badly that his friends were ashamed to let him be seen. They had torn another man's arm open, and a third one had been struck on the side with an implement something like a hoe and his side was cut open so that, if the cut had been a little deeper, he would have been disemboweled. The Zemindars in their rage had not waited to know how many had been baptized and these men who had been beaten had not yet been baptized." When the missionary and the Indian preacher arrived on the second occasion, the Zemindars appeared on the scene and forbade baptism, and stood there with their implements of torture, threatening the lower caste people, who were practically their slaves. Yet in the face of this the heads of three more families came out and were publicly baptized. The missionary who reported this added two remarks with which I have entire sympathy. He said, "I have always two thoughts. One, they must have a real vision of Jesus Christ, and that I believe to be the secret of the movement. The other, I feel as though their zeal is greater than mine." The missionary told me this story with tears rolling down his cheeks and added, "I could fall at their feet. I feel ashamed of myself in comparison with them."

I have been myself in villages and have seen the fury and anger of the Zemindars and wealthy people of the village on such occasions, until I, though I knew they could not touch me, have felt greatly relieved to get out of the village. I saw a man so beaten that his face was

cut open and he had almost lost an eye, yet when I asked, "Are you sorry that you became a Christian?" he replied, "No, since I have heard what Christ suffered for me and what the early Christians suffered, I am willing to go to death. But I am not willing to give up my faith in Christ. I can only live a little while in this world, but in the next world I will live in glory forever." This answer suggests how truly these simple Christians get hold of the inner spiritual comfort of Christianity. When I think of these simple people who have no power against these enraged men and must suffer persecution after receiving baptism, I feel just like the other missionary. I feel ashamed in their presence, but admire their faith and glory in their devotion and courage. Their persecution after a time gradually lessens, when they have been severely tested and the land owners come to learn that they work much more faithfully and honestly than they did before they became Christians.

The most severe and telling test of the quality of the converts sometimes comes from their own families. This was the case with a lad named Chuttan, whose story Rev. J. T. Robertson of Bulandshahr tells.

"He was only the son of an outcaste sweeper, the product of a thousand generations of oppression, but somehow he had awakened to the possibility that, sweeper though he was, it might be possible for him to learn and so he began to attend school. This school was for Christian children of sweeper Christians in Khurja. The school meets for two hours daily, when the people have leave from work. Even the children have to work, so keen is the struggle for daily bread. The children come up from their scavenger work, eat something, and go to school. When the time is up, they go to work again. Chuttan did as the rest for months. As he was

a non-Christian boy, no one seemed to know much about him except that his parents were much opposed to Christianity. This went on for over six months, and all the while Chuttan was making good progress, for one studying under such adverse conditions. One night, while eating his food, he astonished the home by saying, 'You may do as you like with me, but I am going to be a Christian.' Upon hearing this the father tried by a severe thrashing to exorcise the evil spirit, for such he verily believed had taken possession of his son. When a Hindustani parent thrashes for such a purpose, he is merciless. This did not cast out the spirit, and so they next tried starvation. This not working, they turned Chuttan out of doors, hoping that the consequent suffering would do the work. But, as he was a wage earner, even if on a small scale, Chuttan went on with his work, eating and sleeping as he could, but all the time regularly attending school.

"After a time this condition of things came to the ear of the Indian preacher. He told Chuttan that he might sleep in the school. (This was one of the few places where we have a school house.) The parents did not relent, and so after many months the Padri Sahib baptized Chuttan, giving him the name of Charlie Chuttan. He was now made a ward of the Christian community, which for a sweeper community was not poor. In turn each family gave this outcaste son of an outcaste his food. As time passed on, his mother's heart, after the wont of mothers' hearts the wide world round, began to relent, and she too took him in for food. But so low did she deem him to have fallen by becoming a Christian, that, low caste though she was, she gave him his food apart. Time wore on and, when she found that being a Christian had not made her son one whit

less lovable, she gave him permission to sleep at home. Here by a consistent, loving life, he so disarmed opposition, that his parents began to study him. So consistent was the life he lived, that, before he had been living at home a full year, the momentous decision was made by the family, that, since being a Christian made such obedience, they would all become Christians. One Sunday night in 1912, when I was there, the whole family surprised the Christians by coming to church, headed by Charlie. The father declared their intention of receiving baptism, and so they were put under instruction and in due time baptized. 'And a little child shall lead them' was fulfilled before our eyes, for Charlie, when he first started Christward, was not over thirteen. There are thousands of such boys who could be taken to a boarding school, if they had a patron."

Let me add one more incident of the persecution—a story that illustrates the faithfulness, not simply of the few, but of the thousands. Just before leaving India I was present at a meeting of the missionaries of both our missionary societies and the Indian leaders of our Indian Christian community of over fifty thousand. They told me that there was being circulated everywhere among these Christians a document on which persecuted Christians were being urged to put their thumb marks. That is the way in which Indian villagers in court and elsewhere attach their signatures to petitions and legal documents. I have seen petitions with hundreds of thumb marks upon them. This document was being circulated by the Brahmans and landlords and it promised the Christians that if they would deny Christ and cease to have the Methodist preachers come to their villages and cease to have their children go to Sunday School and to day school, and would certify to this by putting their thumb



marks on the document, the persecution would stop at once and forever. I asked the missionaries and the Indian preachers who were working among the fifty thousand Christians whom they represented, "Have you ever heard of even one of our Christians who had put his thumb mark on that document?" and in a chorus they all answered, "Not one!"

But the test of Christian character comes not alone in taking up the cross of suffering, but also in following the Master in the life of service and sacrifice. Let one illustration show the power of these simple Christians to carry the truth to multitudes.

In one of our districts a man, nineteen years ago, when away from home, heard the Gospel and was converted and baptized. He then went back to his people and was lost sight of for years by our Mission. About three years ago we sent a preacher to the region where this man lived. When the people of his community heard it, they sent for our preacher. He went, found the people well nigh ready for baptism, and completed the preparation. They sent for me. I went with the District Superintendent and we found them with the preacher's help ready and I baptized seven hundred people in one afternoon, the fruit of many years of work by one Christian layman.

These baptisms took place on the day of the census taking by the Government, and, after the baptismal service had closed, the census taker, a Hindu, changed the lists, so that those baptized appeared in the census as Christians rather than Hindus, and then hastened to the neighboring village where he was to report, and boasted that he had made more Christians in a day than anybody else had ever done, and challenged any one else to show the names of seven hundred who had been changed from Hindus to Christians in a day. Altogether through the life and labors of this one Christian layman there have been about one thousand baptized. In other sections of the Dis-

strict also some have been won to Christ and many have received their inspiration to service. In the "Revival Month" last year over a thousand laymen of the church gave nearly three thousand days of service with fruitful results.

The Mass Movement stands also the test of Christian stewardship, as is evidenced in another chapter. In five districts which have about 80,000 Christians as a result of mass movements, the people, who are poor beyond American imagination, are giving one fourth of the funds needed to support Indian workers on those districts.

What better testimony to the influence of the Movement upon character could be desired than this incident! A cultured Hindu, a non-Christian gentleman, while in conversation with one of our missionaries on a railroad train, remarked, "You missionaries don't know how much good you are doing my country." And he added, "It has been my business for over twenty years to listen to evidence in the villages in many parts of India, and I want to tell you that the preaching of the missionaries has brought about wonderful transformations." "Tell me what they are," the missionary said. "Here is one," he replied. "Twenty-five years ago no Indian villager would tell the truth on the witness stand. One had to listen and make up his mind which side had the greatest liars and strike an average. But now all is changed, for a large percentage of non-Christians will tell the truth on the witness stand, and ninety-five per cent of the Christians will tell the truth as witnesses."

Twenty-five years ago, when our Mission began to lead off in Mass Movement work, it was very seriously criticized by many influential missionaries of other leading Missions. These criticisms were so severe as to be exceedingly painful, but the change of missionary sentiment during the past twenty-five years as to the value of the Mass Movement work in

India has been so complete, that at the Conferences held in India under Dr. John R. Mott, in which practically all non-Catholic missions in India were officially represented, they indorsed the Mass Movement in the following series of resolutions.

“1. *The Opportunity.* The widespread movements toward Christianity among the depressed classes of Hindu society and many of the aboriginal tribes during the last fifty years have recently assumed greater proportions and have thus opened a great door of opportunity for the Christian Church. There are about fifty millions of these people; and the experience of the past has shown that in many parts of India they are extraordinarily open to the message of the Gospel, forming a field white to the harvest. There are also many indications that the movements among these classes are spreading to the caste people. Indeed in some parts of India these movements have already begun.

“2. *The Urgency of the Crisis.* Where such conditions exist, the claim upon the Missionary Societies and the Indian Church to gather in this vast harvest is urgent and imperative. It is doubtful how long the door will remain open. Strong influences are at work tending to close it. The Christian forces ought to press through with all their might while it is still open.

“3. *Results Already Visible.* One of the most striking features of these movements is the moral and spiritual results achieved. Even where the converts have come from the lowest and most degraded section of society, already within the short space of fifty years a large number of them have exhibited to a very remarkable degree the fruits of the Spirit and have by their Christian lives won the respect of those who formerly despised and treated them as un-touchable.

“4. *Significance for the Kingdom.* These mass movements, if properly dealt with, will be of untold value to the cause of Christ in India. The work among these classes is dealing a powerful blow at the caste spirit, which in some parts of the Church has had so fatal an influence in paralyzing its missionary spirit, and also is a great witness to that law of God’s kingdom by which He chooses the weak to confound the strong and the things that are not to bring to nought the things that are. It is a remarkable fact that wherever in the village districts the work among the depressed classes has been most successful, there the caste people have been most ready to hear and accept the message of the Gospel. It is noticeable too that no part of the Church’s work in India excites more concern and emulation among many sections of the educated classes. This in itself is a strong testimony to the influence of this work as a witness to the true nature and power of Christianity.

“5. *Greatness of the Task.* The task before us is gigantic. We desire to impress upon the Church in India and at home the imperative need of grappling with it in earnest. To gather in this harvest and to train and educate the converts demand a far greater and more widespread effort than has yet been made.”

The test of the future for the Mass Movement is the test of leadership. In a recent conversation with Dr. Buck, one of our first Mass Movement missionaries, I asked him “What is the final outcome to be?” Without a moment’s hesitation he answered, “It all depends upon leadership. Life comes from above, not only from God, but it must be in the human leaders of the movement. If they are Spirit-filled leaders, life will filter down through every depart-



ment of the movement, and it will be and continue to be, and become increasingly a spiritual movement. If they are not Spirit-filled men, the movement will become in time a dead affair. Everything depends upon the Church furnishing a consecrated Spirit-filled leadership." As I have meditated upon that wise missionary's matured judgment, the conviction has deepened that the final outcome of the Mass Movement will be settled by whether or not those who are in India, and also those in the home lands who are selecting and sending out new missionaries, obey the last command uttered by our Lord to those whom He was leaving to be leaders in the first Christian Church, for through them He spoke to the leaders down through the centuries, when He said, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth."

What would have happened if those who were to be leaders of the first Christian Church had disobeyed the Master's command to tarry until clothed with power from on high? If there had been a movement at all—which I doubt—it would have been without spiritual life. The same principle holds true concerning this Mass Movement work in India. If the parting words of our ascending Lord are obeyed, the Mass Movement will be spiritual and Spirit-filled and will sweep on to a Divinely glorious victory. God grant that it may!

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## CHAPTER V

### THE MASS MOVEMENT'S RELATION TO OTHER MISSION PROBLEMS

**A** MOVEMENT on as large a scale as the India Mass Movement must of necessity raise great and difficult mission problems and be open not only to dangers, but calamities,

if it is not properly guided and nourished. It has also most hopeful and encouraging relationship to four tremendous problems in India, which, in the writer's judgment, are vitally connected and can be solved more easily by being approached through the Mass Movement than in any other way. They are: the self-support problem, the educational problem, the higher caste problem, and the Mohammedan problem.

### *The Self-Support Problem*

With the problem of self-support there is associated that of propagation. In developing a self-supporting church in India there are four stages:

When new converts have to be supported,  
When new converts support themselves,  
When the Christians support their pastors,  
When they support their pastors and missions.

Mission work in India among the highest castes is, even yet, very largely in the first stage. The converts are few and they are with few exceptions cast off by their people at baptism, and for a time at least must be supported from mission funds. In the Mass Movement, however, in which whole communities become Christian, even when exceedingly poor, they continue to support themselves after baptism just as they did before. Hence in a mass movement the first stage, that of having to support new converts, never comes into existence; and the second stage, in which new converts support themselves, is a part of the movement, for when we baptize forty thousand in a year the mission supports none of them. Therefore, wherever there is a real mass movement, the first stage never exists and the Mass Movement at once carries the work past the second stage and away into the third; for new converts, in our mission at least, begin to help to support their pastors often before they are baptized. Indeed, in one district they began months before baptism.

Let me tell of the methods used to secure from these poor people as large a measure of self-support as is possible. In giving consideration to the financial possibilities of the development of self-support in India, one must always keep in mind the poverty of the people. When as a young man I was considering going to India, I was largely influenced in my decision by hearing Bishop Thoburn, then in his prime, tell of the many millions in India who existed on one coarse meal a day, or who went to bed without sufficient food to satisfy their hunger. I thought I understood because my heart was on fire with sympathy, but when I came to live where wages for the millions are ten cents per day or under, I learned what a *struggle for existence* means. My daughter, who knows India and its poverty, has often said to me under intense emotion after a service at which we took a collection, "Papa, it is wicked to take a collection from these poor people!" Though sometimes it seems cruel, if not brutal, to take collections from people so poor and enduring such persecution, nevertheless for their good we always do it, and collections are taken everywhere and on all sorts of occasions.

Our people out of this revival have prepared a hymn, the chorus of which is:

Rajah Jesu Aya,  
Rajah Jesu Aya,  
Rajah Jesu Aya,  
Rajah Jesu Aya.

King Jesus has come,  
King Jesus has come,  
King Jesus has come,  
King Jesus has come.

There are five stanzas and in each there is but one thought: "to overthrow Satan," "to forgive our sins," "to cleanse our hearts," "to give us comfort," "to give us the Holy Spirit," "King Jesus has come"; then comes a great ending with the thought that he is King over all kings

and Lord of all lords and will reign until all nations are His. Oh! if you could hear our happy people sing that hymn! We spread a sheet on the floor—often under a tree, for most of our village services are in the open air, well suited to India's heat. Then the leaders stand around it and sing this resounding hymn. The people have had the "vessel of blessing" in their homes, a vessel in which they have been putting a little grain before the cooking of each meal. They come and empty this grain from their vessels upon the cloth and pile up with it eggs, fruit, money, pigs, chickens, and jewelry. I have counted in one collection as many as nineteen rings from the ears, fingers, and toes of the poor women. In South India, as one of these offerings was being taken, a man got up and ran out, but soon was seen returning leading his horse, the best he had, and gave him along with the many other things. Sometimes the taking of such a collection requires half an hour or more. I have watched the chickens eat the grain, but have comforted myself with the thought that, although there will be less grain, there will be more chicken.

Most of our missionaries and ministers tithe, and our leading laymen who are in business in the cities, where we have twenty self-supporting churches, follow the same practice. This has been made possible because many of the children of Christians who were baptized from among the poor in the villages have become educated and are now in various forms of business and professional life, drawing good salaries, as Indian salaries go. In addition to supporting their pastors, they are carrying on considerable mission work. It was reported at our self-support meeting at our Northwest India Conference, that seventy-five of our preachers were entirely supported by our Indian Christians, and twenty-six of these were our best paid preachers.

A very special campaign has also been inaugurated, having in view the increasing of self-



support from the Indian Church in every possible manner. We have been absorbed in the past in India in our efforts to evangelize and teach the thousands who are pressing into the Kingdom and the thousands whom we are compelled for the present to reject. A small body of greatly overworked missionaries in the midst of these vast multitudes cannot always lay equal emphasis on everything. But when the poverty of India's lower caste people is considered, it will be seen that we have not neglected to lay emphasis on self-support. During 1913, when famine conditions prevailed in many districts, our vernacular or native Church raised \$92,000, and our churches among the resident European population raised \$95,000, or a total of \$187,000.

### *The Educational Problem*

It may help toward an understanding of the relation of the Mass Movement to the educational problem to state that there are among Indian Missions two distinct methods of mission work: one is called the educational method, and the other the evangelistic or mass movement method. The educational method, according to Indian missionary terminology, is largely carried on by educating the youth of the higher and wealthier classes or castes, and also by giving them Christian instruction during the years of their college training. Many good things can be said in favor of the educational method, but that is not my theme. The two methods dovetail into each other, and together are influencing India from the top and bottom of its social, religious, and intellectual life, and there is no conflict between the Missions that adopt them. Our Mission has largely adopted the evangelistic or mass movement method, though in a number of centers we receive into our institutions the sons of the wealthy as day scholars and their fees help to support the Indian teachers of our Christians, and in con-

nection with our Lucknow College we have a great non-Christian hostel.

One outstanding contrast between the two methods is this: the educational method uses its missionaries and money largely for the education of non-Christian students, while education in the mass movement or evangelistic method is confined chiefly to the education of Christians. First, there are little village schools for Christian children and the brightest Christian boys and girls are taken from the village schools and placed in our middle schools; from these the brightest are again promoted and graduate from the Isabella Thoburn and Reid Christian Colleges, in Lucknow. The difference between these two methods of missionary work, one of which uses its missionaries and money in educating Christians, the other of which uses its missionaries and funds in the education of non-Christians, in my opinion is great indeed and makes a tremendous argument in favor of mass movement work in India.

Another outstanding contrast in the outcome of these methods is found in the fact that up to the present the number of converts from high caste people in educational institutions has been among all missions disappointingly small. To sum up: first, the Mass Movement secures a vastly larger number of converts, though from among the common laboring people; and second, those upon whom the money is spent for education in the Mass Movement are the brightest among our Christian boys and girls, and, when they are educated, they become not educated non-Christians, but educated Christians. They then take their places as Christians among the educated Hindu and Mohammedan people of India, and give Christianity a standing among the educated of other religions. We have already in our Indian Christian community, brought up from the Mass Movement, deputy collectors, barristers, high court pleaders, police inspectors, and men holding various other Government and business po-

sitions. And because of this, as stated in the discussion on self-support, we have over twenty self-supporting Indian churches, much voluntary work is given by our community of educated laymen, and in our ministry there are over two hundred Indian Annual Conference members.

In regard to the educational possibilities, it may be said that, when a school is opened in a mohalla among the children whose ancestors have not been able to read, the people will learn as quickly as children in the home land. I sat down with a group of the poorest little boys, who were chiefly dressed with sunlight, and within five minutes I taught them to repeat in their own language the first two commandments. One does not know how to appreciate these commandments until in the heart of a heathen land that has more idols than inhabitants he begins to teach the children to say: "I am the Lord thy God; thou shalt have no other gods before me," "Thou shalt not make unto thee a graven image; thou shalt not bow down thyself unto them, nor serve them."

In Agra there is a Government medical school for women. This school gathers its pupils from a Hindu population of about one hundred and fifty millions and a Mohammedan population of very many millions and a Christian population of about two hundred thousand. When I last visited that institution, there were present as pupils seventy-six Indian women. The enormous Hindu and Mohammedan population had furnished only two pupils, and all the other missions had furnished another ten. That is, out of the seventy-six women who were receiving a medical education at Government expense, and who are to be supported at Government expense to go out to bless India's suffering womanhood, sixty-four came up through our Mass Movement and are members of the Methodist Episcopal Church. They were all educated in our Woman's Foreign Missionary Society's schools.

A Brahman said to me: "I cannot understand your religion." "In what particular?" I replied. He said, "We have through the centuries regarded the low caste people as untouchable, but missionaries mingle with them, start village schools among them, bring the brightest of them into middle and high schools, and before we know what is happening we find these outcaste people as headmasters and mistresses of the schools and we Brahmans are sending our children to them to be educated, and when we meet them we are compelled because of their standing to greet them as our equals, and when they come to our houses we give them the place of honor. This is the reason I cannot understand your religion." I replied, "When you get the Spirit of Christ, you will understand." That is what is happening through the education of our Mass Movement children. The last are becoming the first. The problems are being solved.

### *The High Caste Problem*

Up to the present time, where mission work is carried on for high caste people only, converts have been few and often have to be supported from mission funds, for a time at least. In the Mass Movement there soon comes to be a community, and part of that community soon becomes educated, and the educated part of the community forms a society into which high caste converts may come and become self-supporting and have a social life. Because of such facts as these, in the Indian Conferences held by Dr. John R. Mott testimony from all parts of India and all missions was to the effect that where the Mass Movement was progressing among the lower classes a larger per cent of high caste converts was being baptized than in parts where there was no mass movement. This I consider a tremendous testimony, as a mission policy, even with reference to reaching the higher castes.



Further than this, the social and religious life of the Hindus is built on the caste system. Although the Mass Movement is among the lower classes, it is my confident expectation that the movement will extend up through the castes. In fact, we have in our mission already converts from over fifty castes and workers from all these castes. I expect that later each caste will become Christian on the line of a Mass Movement. I as confidently expect that the time will come when there will be just such mass movements toward Christianity among the Brahmans and other high castes as there are now among the lower castes, and herein is the philosophy of the Mass Movement of the future among higher castes. These may begin at any time. There is a general expectation that we are on the eve of hitherto unheard of movements among high caste people toward Christianity.

### *The Mohammedan Problem*

It should never be forgotten at this time, when throughout Christendom great efforts are being put forth for the conversion of the Mohammedan world, that there are sixty-two million Mohammedans in India, several millions more than in any other country. We are, through the Mass Movement having converts from among them in increasing numbers. We have in our Mission in India from Mohammedanism a thousand converts and about a hundred workers.

There are two methods by which the conversion of Mohammedans in India can be undertaken: one, a direct mission to Mohammedans, or what might be called direct attack upon Mohammedanism, and such missions should be encouraged and supported; the other, the line of mass movements which will attack Mohammedanism indirectly; that is, by getting converts and Christian workers, as reported above, from among Mohammedans as they hear the Gospel when it is preached to the masses. Then,

when a Christian community grows up in India to live a genuinely spiritual Christian life, instead of having a few missionaries attacking Mohammedanism directly, there will come to be millions of Christians living and working among the Mohammedan people and forming a Christian community into which converts can come. The reason Mohammedanism has had converts from among the lower castes of Hinduism in India in large numbers is because there are millions of Mohammedans at work in India. The way that Christian missions will best counteract this movement is by getting millions of people from among the low caste Hindus, who otherwise will become Mohammedans, to become Christians, and then to have those millions that have become Christians become Christian missionaries in the villages to the Mohammedans about them. Thus it seems to the writer that the most successful method of preventing an enormous increase of Mohammedanism in India, and of reaching Mohammedans that are in India, is through the Mass Movement to build up a Christian Church that will live Christianity and do Christian work among the millions of Mohammedans, and in that way Mohammedanism will be more quickly evangelized than by any other method known to this observer of Indian movements.

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## CHAPTER VI

### THE PROBLEM OF THE MOVEMENT

**T**HE Mass Movement Commission in India has sent out a statement which clearly sets forth the urgency of the crisis in the form of a summary of the situation:

Baptized by our Church in India last year .....	35,000
Turned away by our Church in India last year .....	40,000
Waiting inquirers who have waited in vain .....	150,000

People who are beginning now to turn toward Christ.....	500,000 to	1,000,000
People in the caste in which the Movement is now on.....		11,000,000
Total number of the community among whom the Movement is on.....		50,000,000

To illustrate the very grave seriousness of keeping these people waiting, I will relate another experience of our Mission in India, and make the contrast.

Before 1900, within the bounds of one of our Conferences, a movement began among a caste numbering about forty thousand. Our missionaries had baptized about half of the community and all the rest of that caste was getting ready to become Christian when the conservative element in our Mission raised the cry that we were baptizing more people than we could properly educate and train. The conservative element prevailed, the cry was heard, and baptisms were stopped. Then the twenty thousand who were refused baptism became angry and divided the community, and the rejected members of the community have ever since been our enemies.

It often happened that the owner of the village idol was among those who had not been baptized. He would therefore maintain his right as a non-Christian to retain his idol and to continue idol worship, and in such cases for all the intervening twenty years or more our Christians have been compelled to tolerate idolatrous worship in their villages. Further, it almost always was the case that some of the children of those who had been refused baptism were betrothed to the children of those who had been baptized. When the wedding time approached, there would be the struggle as to whether the wedding would be performed by heathen or Christian rites, and whether the newly married pair would identify themselves with the Christian or the non-Christian part of the community.

It now seems perfectly clear that we could have much more easily trained and lifted the

whole community than half of it. Many of our missionaries consider the refusing to baptize that whole community the greatest mistake our Mission has made in our Indian experience.

Note with care the contrasts between that situation and the present one.

Then there were only twenty thousand rejected: now we are holding back one hundred and fifty thousand.

Then there was only an affected community of forty thousand: now the people of the class which we are holding back number over one million residing right in the districts involved, and in all India eleven million. Should these turn against us, the Mass Movement will be deferred indefinitely. How much one would like to know, as he carries the responsibility of deciding how fast to baptize, what Jesus or Paul would do in the midst of the Indian caste system!

To illustrate the risks which we run, and to help the reader to see our problem, may I relate one of our experiences? The report came to the missionaries that in a certain village a woman who had been baptized was worshiping idols. A lady missionary went to see her and asked if it was true that as a Christian she had worshiped idols. The poor woman did not deny but frankly acknowledged that she had. Then the missionary asked "Why did you do it?" The woman replied, "When you came and preached Jesus and the forgiveness of sins and the communion of the Holy Spirit and heaven at last, it all seemed so wonderful and we were all so happy that we became Christians. Then you went away and left no one to teach us. My dear little girl got smallpox and I tried every way I could to learn what Christian mothers did when their little children had smallpox, but I could not learn. I loved my little girl like any other mother and I did not want her to die and I did not know what else to do, so I got out the smallpox god. I killed the hen, offered blood, and burned incense." Who was to blame



—that poor woman or our great Church which left her without a guide or teacher?

That you may better understand the emergency, suppose yourself now in India as Bishop and responsible for the leadership of this Movement, surrounded by over two hundred million Hindus, who through a number of active organizations are exerting themselves to keep this waiting one hundred and fifty thousand from becoming Christians. They are trying to stop the whole Movement and are using two powerful weapons: one, intense persecution if they become Christians; the other, the offer to lift them into caste privileges if they remain in Hinduism. Add to this the fact that millions of Mohammedans, to get them into their fold, are using the enthusiasm and fanaticism that have caused Mohammedanism to conquer and spread through the centuries. Add to these the other fact that over against the thousands of Hindus and Mohammedans who are now waking to the urgency of the situation, all the Christians in India are but a little company.

What would YOU do? Would you cry for help? Would you go on and baptize unlimited numbers whom you could not train and run the risk of later having all your Christians swept off into Mohammedanism, as happened in North Africa in the early Middle Ages? Our missionaries and Indian ministers are working to the limit of their strength. I was walking with one of our Indian ministers, a representative of a noble band, and, without being conscious that he was stating anything remarkable, he said, "Last month in trying to teach and help our Christians I walked over five hundred miles and preached on an average of three times a day." That month was the hottest in the year.\*

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\*An automobile would enable about a dozen of our District Superintendents in India to double their efficiency and in several instances to quadruple their work. One of them, Rev. Benson Baker, of Meerut, can speak for himself and the rest. He has supervision over 25,000 Christians. After describing a long, hard trip on his bicycle, he writes: "The meaning of it all is this—it just seems that I ought to have a motor-car of some kind. I am trying to do extensive work and get to many points of the district. It just seems that I spend all my time getting some place. I often start off early in the morning and do not get back until night, and nothing to eat all day. It does

Our established work is doing much to supply us with laborers for the Mass Movement. But we cannot wisely transfer its staff and resources to a new type of work and leave its own tasks undone. We had under our care when our last statistics were gathered, a Christian community of nearly three hundred and twenty thousand. We have forty congregations for Europeans and Anglo-Indians resident in India, many of them self-supporting and all contributing toward Mission expenses. We have ten educational institutions for the children of this community and they are largely self-supporting and have furnished some of our most successful missionaries and helpers. On a school day in our Mission alone the doors of one thousand six hundred and thirty schools of all grades, including the colleges, swing open to over forty-four thousand of Southern Asia's boys and girls. From the earliest beginnings our Church in India has made an outstanding specialty of Sunday Schools and our entrance into hundreds of new communities has been by this means. In our enthusiasm we have sometimes in the past opened more Sunday Schools than we could permanently maintain. At present to the number of over four thousand three hundred they welcome every week over one hundred and fifty thousand of India's youth. Before the Epworth League was organized in America we had the Oxford League for our young people in India and as soon as the Epworth League was organized in America it was introduced into India. We have over twenty-four thousand Epworth Leaguers. The efficiency of both our Sunday Schools and our Epworth Leagues will be very greatly increased if it is possible for us to open the one hundred

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not seem to me to be a good investment. The pain in my back is becoming rather insistent. . . . But more than this is the fact that I am not able to reach the places I ought to reach, and when I do get there I am so worn out that I am surely not at my best." Certainly no business firm would have an agent who had spent years in training exhaust his strength after this fashion in tropical India. At its meeting in May, 1915, the Board of Managers discussed at length the advantage the automobile would be in several of its mission fields, including India, and encouraged its secretaries to take means to secure them.

and sixty day schools asked for by the Mass Movement Commission.

We must not let this work slacken, for these are the institutions of a developed church necessary to the education of Mass Movement leaders and to the life of the great Indian Church of the future.

It is indeed an emergency. The Board of Foreign Missions has created in cooperation with the Bishops a Mass Movement Commission to study the situation and to make plans to meet it. The Commission finds that there are nine districts—Bulandshahr, Delhi, Meerut, Muttra, Punjab, Roorkee, Tirhoot, Vikarabad, and Raichur-Gulbarga—in which the Mass Movement prevails in greater or less intensity. It states that on these nine districts over one hundred and fifty thousand people “are pleading for the Gospel, but because of the lack of means to train workers to teach these multitudes, the doors remain shut.”

Methodism cannot remain Methodism unless it opens the door of hope to these inquirers, nor can it forget its duty to the hundreds of thousands, darkened of mind and hungry of soul, who stand behind these.

The report of the Commission also points out “that more than one hundred thousand illiterate people are being added to our rural Christian community each quadrennium, and we need to establish without the loss of time a system of village schools adequate to meet this emergency—the greatest our Mission has ever had to face in this land.”

Close observers of the opportunities presented in this extraordinary movement urge that, for a few years, the addition to current resources of at least one hundred thousand dollars a year should be secured. While earnestly desiring this larger sum, the Commission recommends, as practical proposals to meet the immediate situation, the following plans:

(1) A woman missionary evangelist in each of the nine Districts named by the Commission.

(2) One additional male missionary for each of the following Districts: Tirhoot, Delhi, the Punjab, Bulandshahr, and Vikarabad.

(3) One or more competent Indian school inspectors for the educational work of Districts in the Mass Movement area.

(4) Central training schools for the various language areas affected by the Movement. Seven are required, at \$1,000 a year.

(5) A District training class in each of the Districts, at \$400 each, providing for about ten students in each.

(6) The establishment of village schools, at \$100 each a year, to the number of 160 for the immediate primary education of about 16,000 children.

This listing of the immediate needs would therefore be as follows:

Besides the missionaries asked for—

7 Training School Inspectors, \$300 each....	\$2,100
7 Training Schools, at \$1,000 each.....	7,000
7 District Summer Schools, at \$400 each....	2,800
160 Schools, at \$100 each.....	16,000
<hr/>	
Total .....	\$27,900

It is estimated that from local sources in India there could be received \$7,900, leaving a balance to be found of \$20,000 a year. In addition to the above the Woman's Foreign Missionary Society has promised from the thank offering of 1916 the sum of \$5,000.

The above financial statement in no sense indicates the total need. It is a careful estimate to show what will barely relieve the present situation. With the gains in membership, it is very evident that the demands for property and equipment will greatly increase. The additional missionary force required would at once lift this modest estimate to \$50,000 a year.

By our necessities the missionaries in India have accustomed themselves to think of the minimum, and we have frankly indicated an amount which will merely serve as a foundation



and which must be augmented from year to year, both in gifts from America and in the gifts from the church in India. All that we are attempting is to indicate a sum that if raised annually and gradually increased will enable our Indian forces to measure up to the immediate demands of the situation created by the Mass Movement.

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## CHAPTER VII

### HOW CAN THE CHURCH COOPERATE?

**H**OW can we best help?" is the question of many an earnest heart. I always feel when at home that undue credit is being given to the missionaries for the work of Foreign Missions. The work is not theirs. They are but the servants of Jesus Christ and the Church—but the hands, feet, tongue, and finger tips by which the Church is touching the non-Christian nations. The missionary could not even reach the foreign field, much less live and work there, if the home church did not pay the bills. Concerning the home church and the missionary the truth is "We are workers together," and our inspiration and hope are in the fact that we can complete the quotation—"with God." In the day of victory there will be no difference between those who went down to the battle and those who tarried by the stuff.

1. Prayer First, that is our Indian slogan—prayer first in everything. You can best cooperate by prayer. So often good people honestly say to me, "Oh, how I wish I had money!" with an implied inference that because they have not money they are useless and out of the game. "There is no one to intercede."

If you cannot give, you can pray until you can unlock Divine forces infinitely greater than the power of finance. "Ask and I will do" is Christ's first law in the spiritual realm. If you can give and are not giving, pray until the blessed Spirit shall enable you to bring in the

“tithes and offerings”—that God may open the windows of heaven and pour out blessings for all. *Prayer first!*

2. Keep up and increase the annual income of all four of the Home and Foreign Missionary organizations of the Church. They are the foundation, backbone, heart, and life of all missionary operations. Foreign missionaries do not pray for the foreign societies only. They pray, “Oh, God, save America, that America may do her part in saving the world.” Indian missionaries realize that India is one of the great mission fields of our Church, but only one, and that the Mass Movement is one phase of our Indian work, but only one. I have just visited China, Korea, and Japan, and have recognized the great opportunities and the marvelous work which God is doing through our missionaries in these lands. And there are our other great fields: Africa, Europe, Malaysia, the Philippines, and South America—all dependent, in common with India, on the regular annual income of the Board of Foreign Missions and the Woman’s Foreign Missionary Society. To help all missions, increase the income of all four of our missionary societies.

3. But the Mass Movement is an emergency—a great open door which Christ calls us to enter. Make it an emergency in your praying and in your giving. To meet it the regular income of the Missions is utterly inadequate.

In India, as in Galilee, but in vaster numbers, the people are thronging to the Christ. “When he saw the multitudes, he was moved with compassion for them, because they were as sheep not having a shepherd.” Conscious of their utter inadequacy to meet the need, the disciples could but urge, “Send the multitudes away.” To them came the Master’s answer, “Give ye them to eat.”

Just before I left India, fifteen hundred Chaudhries, and other leaders belonging to the Chamar caste, in which the Mass Movement is now on in force, came together and remained

together for three days and discussed the following questions:

1. Shall we remain as we are?
2. Shall we become Mohammedans and receive social recognition?
3. Shall we accept the offer of the Hindus, i. e., to higher caste privileges if we refuse to become Christians?
4. Shall we become Christians and suffer persecutions?

At the close of the three days' discussion they sent word to our missionary that they had unanimously voted to become Christians and that they represented fifteen thousand who were all ready. Some time before that, three thousand eight hundred men spent a whole night in a similar discussion—and they represented a much larger number—and they also asked for baptism. Our missionaries and Indian ministers are greatly overworked and we have not the funds to train others in adequate numbers to instruct and shepherd these vast multitudes. And so we were compelled to say to these people, "You must wait. We cannot receive you now." Try to fancy Methodism in the United States saying to one hundred and fifty thousand people knocking at her doors, "Wait. We cannot receive you." If that could not happen in America, should we be compelled to make it happen in India?

A recent letter from a District Superintendent of the Conference in which the majority of these waiting thousands live will explain why the missionaries had to say, "We cannot receive you now. Wait."

"I find that my accounts are running behind at the rate of five hundred rupees (\$160.00) per month. For February I never received a penny of special gifts and for March only enough to pay half my bills. There is nothing to do but to dismiss men. Yesterday I sent notices to twelve men that they will be cut off. Even this will not meet the conditions. To-day I am sending fifteen boys away from my school. The only

thing to do is to obey the orders of the Finance Committee, 'No District Superintendent is to run his District into debt.' The knife has been plunged into the vitals of my District and its life-blood is flowing out. This, too, when we are on the eve of a great mass movement. Two of our best men tell me that there are hundreds waiting to be baptized. Now I can nerve myself to tell young men who have passed out of the Theological School and the various Mission schools and offered themselves to the Church for the Master's service, to step aside and seek employment elsewhere, but, when it comes to saying 'jao' (go) to men and women who have given their lives to the cause and served the Church twenty-five and thirty years, every fiber in my nervous system recoils."

Notwithstanding such heartbreaking disappointment from the human side, should you nevertheless ask, "Do you really believe that the mighty Indian Empire will ever be evangelized?" I would answer, "The Son of God has begun to build His Kingdom in the Indian Empire. Apply reverently to Himself His own words about the man who was mocked because he began to build, but was not able to finish. Shall the enemies of the Cross in derision say, 'Christ, the Son of God, began to build His Kingdom in the Indian Empire, but was not able to finish'? Nay, verily, He will build it. 'He is able' and has given us the day of opportunity." Shall we miss our opportunity? Shall India have to wait, because we have failed, until God has raised up other followers to do His bidding? "Go up and possess the land."

"The awakening millions wait  
The light whose dawning  
Maketh all things new.  
Christ also waits,  
But men are late.  
Have we done what we could?  
Have I? Have you?"



## HOW CHURCHES, SUNDAY SCHOOLS, CLASSES AND INDIVIDUALS MAY HELP THE MASS MOVEMENT

1. Join "Missionary Evangelism Prayer League" of the Board of Foreign Missions. (Sign blank on opposite page.)

2. Become a member of the Mass Movement Relief Brigade by the payment of \$1 or more a month for the development of the work in the Mass Movement areas.

3. Take the support of a native preacher to cost \$4.00, \$5.00 or \$6.00 per month.

4. Support a Chaudhri and family (village mayor) in a school where they will learn to read the Bible in one year and return to teach and evangelize the village without salary. One year in school for the family is only \$40.00 (the Chaudhri \$20.00 and his wife and family \$20.00).

5. Support a boy in Boarding school where he is preparing to teach or preach. Food, clothing and education is only \$20.00 per year.

6. Take any one of the items below as taken from list of immediate needs on page 58.

7 Training School Inspectors, \$300 each.....	\$2,100
7 Training Schools, at \$1,000 each.....	7,000
7 District Summer Schools, at \$400 each....	2,800
160 Schools, at \$100 each.....	16,000

7. Send a missionary from America (man or woman) who will spend his or her time in evangelistic work. You may have his or her photograph and correspond with the missionary.

8. If not able to take the support of any of these specific needs, send cash or pledge for some amount to be used to the best advantage for urgent needs.

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*Note:* All who take the support of a boy, Chaudhri or preacher will receive his picture if we can obtain same. We will also endeavor to let the donor hear from the one or the work supported.

*Note 2:* Fill out pledges below and mail to James M. Taylor, Secy., Department Missionary Evangelism, Board of Foreign Missions, 150 Fifth Avenue, New York City.

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BOARD OF FOREIGN MISSIONS  
METHODIST EPISCOPAL CHURCH  
150 Fifth Avenue, New York City.

INDIA MASS MOVEMENT PLEDGE

Desiring to help relieve the special needs on the field I promise \$.....  
for:.....  
Name .....  
Address .....  
State.....

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BOARD OF FOREIGN MISSIONS  
METHODIST EPISCOPAL CHURCH  
150 Fifth Avenue, New York City.

MISSIONARY EVANGELISM PRAYER LEAGUE

Desiring to become a member of the Missionary Evangelism Prayer League of the Methodist Episcopal Church, I promise to pray daily for missions and especially for special needs of which I may be notified.

Name .....  
Address .....  
State .....  
Country most interested in.....

Correspondence should be addressed to Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, in order that members may be kept in touch with the Prayer League's special topic for prayer.





**BOARD OF FOREIGN MISSIONS  
OF THE  
METHODIST EPISCOPAL CHURCH  
150 FIFTH AVE., NEW YORK**